

In the well-known dictum of the latter, in which he opposed Locke, we have the first terse and pregnant expression of a truth of common-sense which is continually overlooked in science as well as in everyday life—viz., that one cannot have a spectacle without a spectator.

The interests of science as well as those of common life are frequently better served by regarding only one side of the dualism, or by regarding the two sides alternately; but it is the object of philosophy, *inter alia*, ever and again to remind us that in reality the two sides are always present, that the twofold order of things inherent in the human constitution is indissolubly intertwined. It is perhaps not too much to say that the whole of nineteenth century philosophy is an attempt to give a clearer expression to the fact that this twofold order exists, and further to support the conviction that this dualism is resolved and has its source in some initial and underlying unity.

In the first of his three 'Critiques' Kant lays bare the intellectual process, showing that sensuous knowledge is alone constitutive, and that the transcendental element only comes in as a unifying and regulative principle. But what is a matter of mere order and arrangement in the intellectual process of the human mind becomes a constitutive principle in the sphere of action and moral conduct. In this sphere the transcendental or higher order asserts itself, not only as the rule or formula of existence, but as a distinct command or law: what Kant termed the categorical imperative, the fact or sense of moral obligation.